

The True Light

Shining forth ~~the~~

Foggy Mist

OF THE

PIT,

AND

The gross Confusion and Blasphemy of the Beast, which
is gone forth against the Light of Christ and the Scripture
within; from an old Professor, called *French Duke* at
Westminster, in his Book titled, *An answer to some*
of the Principal Quakers, who therein boast
as if he had a great skill in Divinity.

So that his pretended Divinity in the said Book is here disco-
vered, and the true Light and Scripture within here van-
dicated, from his gross Aspersions cast upon the
Light, and them that walk in it.

By GEORGE WHITEHEAD.

Revel. 12. 6.

*And he opened his mouth in blasphemy against God, to blaspheme his
Name and his Tabernacle, and them that dwell in Heaven.*

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Some of Francis Dukes grosse Asperitions and Blasphemies against the Light within (which is the Light of Christ) the Reader may see as followeth.

The said Francis Duke affirms the Light within to be a *fancied Idol Light*, in his eight page.

And that the Light within is a lowlie Christ, or a Vir- mine bred of an addle brain, and that it is a whimsey, page 19.

F. Duke hath set the Cat that sits in the Chimney Cor- ner above the light within, p. 21. and saith, That the Light within is a meer cheat, p. 26. 28. That the Light within in villaines, surmounts all the Antichrists, p. 40. That the Light within justifies the Roman Antichrists. That the Light within is a *flinking Idol*, p. 67. That it is but a shadow, p. 69. and a cheating Light, p. 66. And nothing but stench and rottenness, p. 83. And yet this F. Duke knows not what our Light within is according to his own words, p. 20. & 21.

Then hath F. Duke like the beast blasphemed against God and Christ and his Light, Act. 13. 6. *For God is light and the Fa- ther of light*, 1 John 1. 5. Jam. 1. 17. and he dwells and walks in his people, 1 Cor. 6. 16. and Christ is the true light which enlighteneth every man that cometh into the world, and the free gift of God hath come upon all men, that they may believe and come to know him, John 1. Rom. 9. 18. Tit. 2. 12.

Also this F. Duke hath often reviled us, and called us a pack of Villains as base as ever the earth bore. Also he hath of- ten belied and slandered us, and falsely accused us, with saying that the soul of man is God, and with nullifying the Scri- ptures and the Lord Jesus Christ, and saith, a Friend of ours said, that *Judas is now as happy as Peter*; all which with the rest of his multitude of lies and blasphemies are denied by us, and will fall upon his own head, though I have mentioned but a few of them.

THere is a Generation that knows no shame, and because that judgement is not speedily executed upon them, therefore their heart is set in them to do wickedly, who have made lies their refuge, and with falsehood have they covered themselves, one of whom is the said Francis Duke, as clearly appears in what he hath writ against the light within and against us who walk in it, so that any unprejudiced person that reads his Book may in soon see the grossness and absurdity of it, that to such it will manifest itself without answer yet for the Truth sake, that it may the more appear in its own authority and clearness over deceit and wickedness, I shall briefly note the Heads of Francis Duke his work, and first shew the falseness of his four Particulars wherein his pretended answer or Book doth consist, as followeth.

1. Particular F. D. accuseth us, *That we would bring all men to believe that the light which is in every man, is the Divine Nature of God or Gods essence now in part; but when they leave this world, that all shall be Gods in full perfection.*

To which I answer, This is false, and herein are our words perverted, for we do not affirm that the light which is in every man is the Divine Nature, for that light is that which leads into the Divine Nature; neither do we affirm, that when every man leaves this world, they shall all be Gods in full perfection, as our accuser implies; as also F. Duke in thy fifth page, thou hast wickedly and falsely accused us of denying that there shall be any individuals of men to be damned or saved after this life, but that all shall be involved in the spirit of the infinite Jesus, which things were never owned nor affirmed by us and as touching the light in every man being the Divine Nature, we do not so say of it, but as Christ is the True light that enlighteneth every man that cometh into the World, so his light in every man's heart which begets as many as believe in it, into its own nature which is divine; but they that turn and reject the light of Christ in them, it will be a witness against them to their eternal condemnation.

2. F. Duke accuseth us, *That we would bring all men to believe that the same light in them is the same true Christ, the second Adam,*

the Redeemer of the world, and that our Lord Jesus Christ is an outside Christ, and no Christ but a name onely.

To which I say, The latter part of this particular is exceeding false and a slander, that we never owned nor affirmed that the Lord Jesus Christ is an outside Christ, and no Christ but a name onely; This absurd slander I return back upon thee who invented it; for no other Light or Christ do we own and preach but the Lord Jesus Christ and his light, who is the light of the World without respect of persons, and he is known in every one who believe in his light, know you not how that Jesus Christ is in you except ye be reprobates, 2nd Cor. 13. 5.

3. *F. Duke* saith, That we would bring all men to believe that this light in them is the onely true Scripture and standing rule, for faith and life, and not the old and new Testament, the Sacred Oracles of God.

I answer, Here is also an absolute falshood in this particular; we do not seek to bring all men to believe that the light within them is the onely true Scripture, but the light of Christ in them, is that which writes the true Scripture within, and without the knowledge of which light, the Scriptures of the old and new Testament cannot be understood, nor the right use and end of them known, for it opens them, and therefore the Scriptures and sacred Oracles of God we own, being in the light that gave them forth.

So when *F. Duke* in his 28, 29, 33, 36. pages, affirmeth, That the written Scriptures are the onely standing rule for faith and life to the Church, and the onely infallible rule.

Wherein he hath affirmed that which the Scripture doth not, and so hath therein denied the Spirit of Truth, and its guidance to be the rule of Faith and Life, when as it is the Spirit of Truth that leadeth into all Truth, *John* 16. 13. *Rom.* 7. 6. And this *F. D.* his assertions tends to exclude all the Holy men out of the Faith and Life who believed before the Scriptures were written, as also he would shut out all the believing Gentiles as unbelievers, who had not the law or Scripture without, and thus he would limit God and all his people to the letter or Scripture without, as the onely rule for their Faith and Life, when as they served him not in the oldness of the letter, but in the newness of the spirit.

And yet this *F. Duke* to discover his confusion, hath granted

(8)
ed That the Scriptures as they are in human expression, as written
or printed with Ink and Paper by the art of the Writer or Printer so
considered, they are but dead letter, ps 11. 31.

Wherein he hath plainly confused himself, for if the Scrip-
tures as they are written or printed in Ink or Paper, be but
dead letter, then the light or Spirit of Truth must write and o-
pen the Scriptures within by inspiration, and the light and
Scripture within which so often F. D. hath reviled and blas-
phemed against, is preferred before the dead letter without ;
So then how can the Scripture or dead letter without, be the
only Rule for the living faith and life of the Saints, as often
F. D. implies ? And yet we do not make null the Scriptures
without, as falsely he hath accused us, but in owning the Light
within do witness the fulfilling of Scripture without.

4. F. Duke also saith, That we and our Friends would bring all
men to believe, that if they follow and bring themselves to be guided
by the light which is within them, it will bring them to perfection even
in this life.

To which I say, Here are words also in this particular which
are falsely put upon us, for we do not tell all men of bringing
themselves to be guided by the light within them (as if they
could do it of themselves) for that must be done through the
drawings of God by the light in them, and not by themselves;
And all that deny the attainment of perfection by the light of
Christ within which is perfect, they deny the work of Christ,
and the Saints Ministry and life, for Christ is able to save to
the utmost all that come to God by him, and his blood cleans-
eth them that walk in his light from all sin.

Now the rest of F. D. his Book that is grounded upon these
four said particulars, how should the matter of it be good
when it is founded upon so much falshood as is in all these par-
ticulars.

Also F. Duke, Thou hast done exceeding foolishly, falsely and
wickedly in so often accusing us with John Taucy, and what he
hath writ in his Book of ten Epistles, and reckoning him as one
of the principal Quakers, for its known that we who are scorn-
fully so called, never owned him as one of us, and its known
that he hath both spoken and written against us ; So whereas
thou hast writ much of thy Book against J. Taucy, it doth not
touch us, for he was none of our Friends, as often thou hast
falsely

folly said, we have do us own but corrupt Principles.

And wherein page the 43. thou hast confessed *That thou thy self art an Idiot, and a poor Idiot, p. 80.* And yet boasts *That thou art taught in Jehovahs Law, and that thou wilt not turn thy back to the most learned of us all in Divinity.*

Indeed it is the trick of a fool or Idiot to boast and to be confident as thou art, but they that shall hereafter read and see thy Divinity, they will judge thee no better then an Idiot indeed.

And how hast thou proved against us as thou sayest, *That we would bring all men to believe that the light in every man is God himself?* When thou thy self hast confessed, *p. 9. That Jehovah fills Heaven and Earth, and all created Natures with his Divine Nature;* And in *p. 11. thou hast confessed, That God is in every thing, and excluded out of nothing, and that he fills heaven and earth by his essence, in p. 14.*

Wherein thou hast in part granted to truth against thy self, for if God be excluded out of nothing, and fill Heaven & earth by his essence, then what we say of his light being in every man is true, for God is light, and then why hast thou so much in many other places wrangled against us for Preaching this light of God in every man, and so blasphemed against it, as thou hast done in a horrible gross manner as further is discovered.

And where thou sayest *thou wilt destroy our sanctied Idol light, our true Scripture within, our no true Christ within, our no true God within.*

To this I say, in thy calling our light within an Idol thou hast Blasphemed against God and Christ, for God and Christ is the light who dwells in his people, and Christ is in them, whom we own and witness and no other.

And thou in saying *thou wilt destroy our no true Christ within, our God within,* hast not onely blasphemed against God, but also hast grossly confounded thy self in denying the true God in us, seeing in other places thou hast confessed *that he is in every thing and is excluded out of nothing, but fills Heaven and Earth and all Created natures with his divine nature, and that his Light extends in all men, page, 18.* so that the true God and Christ cannot be excluded out of us: so as for thy threatening to destroy our light, our Scripture, our God and Christ within (who is the true God) the Reader may see how thou hast attempted to destroy God and Christ and his light.

Where

wherein pag. 19. Thou sayest thou conclude that our sanctified light
within (as thou call it) is no Scripture, no Christ, no God; only it is a
lowly Christ, or vermin bred in our own addle brain. thou sayest,
I answer, Oh what gross blasphemy and impudency hast thou
shewed thou art in here! To count Christ or the light within
a lowly Christ or a vermin, and thou hast openly and grossly
appeared against the Apostles doctrine who preached Christ
within the hope of glory, who is the mystery that hath been hid
from Ages, and the Law of God is written in the hearts which is
Scripture within, so did ever any except an idiot & blasphemer
give forth such unsavoury words against Christ the light and the
Scripture within as thou hast done? And wherein pag. 21. thou
accusest John Chandler, as being seconded by Theaura John, in say-
ing that the flesh of Christs body profits no more then your own flesh
nor the words spoken of him; as also thou chargest James Naylor, with
seconding this in the third place in which thou hast wronged both John
Chandler, and James Naylor and shamefully belyed them; for
these expressions thou accuses Theaura John. which are denied
by I. C. and J. N. and the rest of us, and thy pretended proof
against J. N. as seconding T. J. words is his saying of our light,
Christ within, that it is but one in all unchangeably just, equally
holy to which thou F. Duke. replyest in these thy words, viz.
Truly James ye might more properly attribute all this to the Cat that sits
in the Chimney corner, for that is some thing, but this light in the dark
Lantern of your brains is an Idol. To which I answer, you may see
here how ignorant this F. Duke is of the light of Christ with-
in, who in his esteem hath set the Cat in the Chimney corner
above the light of Christ, which is but one in all (which is the
light that we speak of and preach) for he hath here (as his
words plainly implie) accounted it more proper to say, that
the Cat that sits in the Chimney corner is but one in all, unchangeably just,
equally only, then to say so of the light; in all what blasphemy
scorne and contempt hath this Idol powred forth against the
light, was there ever an Idiot that writ such stufe as this before?
you may see this great pretended divine; and what such divini-
ty he boasts of who thus hath uttered forth his malice and blas-
phemy against the light of Christ which is but one in all; and yet
this pretended divine F. D. hath acknowledged in pag. 20. that
Christ is every where in respect of his divinity, when but in this 21.
page he hath esteemed the Cat that sits in the Chimney corner
above

above the Light in all, as if it were more proper to say that the cat that sits in the chimney corner is but one in all, unchangeably just, then to say so of the light of Christ in all, and thus he hath blasphemed against the light of Christ and sought to put him to open shame, but thereby hath openly shamed himself; And whereas we preach & witness to the light of Christ and the Scripture or Law of God in the heart (and have charged some with getting the imitation in stead of the thing) this doth Francis Duke compare to an ape, who (he saith) *looking upon a Glasier that was setting up a great Glass window, and observing how he drove in the tacks with his hammer, did (whilest the glasier was gone to dinner) get up upon the Ladder, took the hammer and fell to work (as he falsely saith we do) and broke the glass window all to pieces, to which he compares the preaching or owning the Scripture within.*

To which I answer, here you may see Francis Duke his malice against the Scripture within, and his ignorance of it, and now he hath cast reproaches and contempt upon the Scripture within, as counting our walking according to, and preaching of the light and Scripture within no better then an Apes breaking a glass window (as he in his vain story declares) wherein he might as well have reproached the true Prophets and Apostles as us, for they owned the Light and Scripture within, and the word of God was in their hearts; and the Scriptures of truth were given by inspiration of God and so were in the saints before they were given forth in paper and inke, and saith the Lord I will write my Law in their hearts and put my spirit in their inward parts, and the Gentiles who obeyed the Law of God in them shewd the work of the Law written in their hearts; so here was Scripture within which F. Duke like an Ideot hath despised, who hath better esteem of the Cat that sits in the Chimney corner, and can better discern the Cat and the Ape then he can the light and the Scripture within

Again, Francis Duke in p. 40 layes down these words against the light within, without exception, in this wise, viz. *Truly many anticrists have done villanously, but thou O light within in villanies surmounts them all, for as Jerusalem justified Sodom, so thou light within dost justify the Roman Anticrist.*

To which I answer, here the language and blasphemy of the beast which blasphemeth against God and his Tabernacle plainly

Rom. 10.
8. 2 Tim.
3. 16. Jer.
31. Heb. 8
Rom. 2. 13

plainly appears. So see the blasphemy and confusion of this
Idiot *F. Duke* how absolutely he hath blasphemed against the
light within without exception, and yet in other places of his
Book he hath confessed that God fills Heaven and Earth by his
essence, and that he is in every thing, and that God enlight-
neth every man that cometh into the world, and hath spoken
of the same Light in all men extending to the rational union and
comunon with the divine nature, and that *Christ is every where*
in respect of his divinity, in pages 9. and 11 & 12. and 18. and 20. In
which things there is some truth though against himself, for
God and Christ is light, and they are one in the Saines, so that
F. Duke in charging the light within to surmount all the many
Antichrists in villanies, and with justifying the Roman An-
tichrists and with having abominations, is as much as if he had
charged God and Christ (who is the light within) to surmount
all the Antichrists in villanies and with justifying the Roman
Antichrist. And then when he, like the beast, hath uttered all
this blasphemy against God and Christ, he brings a piece of an
Esop's fable against the Light, and saith, *O thou light within, she*
(meaning the Church of Rome) abhors thy abominations, except it be in
the case as the fox loves to bere the Crow sing.

Thus hath *F. D.* shewed his scorn, lightness contempt and
blasphemy against the light within, and yet in page 20. this
F. D. saith to *Tetavra John*, that he nor no man else knows what our
light within is, and such like to *John Lylburn* page, 12. so that he
not knowing what our light within is, and yet so often having
spoken so grossly against it as he hath done, he hath spoken evil
of the thing he knows not as the natural brut Beasts did who
were to be destroyed as the Scripture saith, *1. Pet. 2. 12.* So that
all that this *Francis Duke* hath written against the light within
is done in his ignorance, as a man without understanding, who
would appeare wise, and yet therein appears a fool and an idiot,
so that had he been silent and done nothing, his folly had
not so much appeared, but fools love to be med'ling.

And whereas Christ said he that eateth my flesh and drinketh
my blood dwelleth in me, and I in him, *John 6. 53. &c.* To this
F. D. gives his meaning thus, viz. *That is (saith he) as the Sun*
dwells in the eye by its beames, and as the eye dwells in the Sun by its
shining, which his comparison is unequal, for Christ dwells in
the Saines hearts, and his life is manifest in their mortal bodies.

which is much nearer to them then the Sun in the Firmament.

And what is it thou sayest is in Jesus Christ, which is neither in an Episcopal Church Government, nor in Presbyterian, nor in an Independent Government, nor in a Reaptism, nor Calvinism, page, 21.

What is it, the Communion with the divine nature thou speaks of before? or what is it? How darkly hast thou here spoken? and seeing thou hast judged all these Churches and professions, what art thou thy self? and what particular Church or people that is standing dost thou own? what dost thou own the Church of Rome, seeing thou hast set her against the light within? but the light witnesseth both against her and thy abominations and blasphemies.

And whereas thou art pleading for such pretended respects as bowing one to another from *Abrahams* bowing himself to the ground (as thou saist *Gen. 18.* And from *Dauids* falling on his face to the ground and bowing, *1. Sam. 26.* And *Abigals* bowing her self on the ground, *1. Sam. 25.* With several others, which before Christ came in the flesh and not after among the Christians in the new Testament; and why do not you who are in pride, and respecting persons, as well fall down on your faces to the ground every time you meet one another as bow and cringe and complement one to another from these examples (which are not a Law) thou quorest for bowing, seeing these examples are as well for falling with your faces to the ground as bowing? but you can make use of some part of Scripture to serve your lusts and ends, and leave out what you your selves will, but the faith of Christ is not held with respect of persons, neither can they believe that receive honour one of another and seek not the honour that comes from God onely, *John. 5. 44. James. 2.* And yet we honour all men in the Lord without respect of persons, which honor stands not in vain and heathenish complements which serve to satisfie the proud vain mindes.

And where provest thou by Scripture that the Devil the old Serpent is an Apostate Angel, as thou affirmst he is, and that the Devil uttered a dumb beasts tongue (as with the Serpents tongue) that he spake most perfect Hebrew to dissolve the union which the first parents had with the divine nature, as also thou affirmst? Seeing the Devil was that Serpent that deceived Eve.

What would thou make the people believe that the dumb

beast or creature was the deceiver? and what then was the forbidden fruit which the Serpent tempted man to eat? and wouldst thou have it that the Devil and the dumb beast are as wise as the divines (so called) in speaking most perfect Hebrew? surely the Serpent hath much deceived thee, and thou never knew the state of an Apostate Angel who keeps no other habitation in the power of God.

And whereas in page 39. 40. Thou accounts that the good Angel that called Balaams Ass to reprove his madness didd make use of us, and actuates our tongues and pens to reprove the madness of the generality of the Ministers of our Lord Jesus Christ for neglect of their studious gains and labour in the sacred oracles of God for a sneaking Covetousness, or their proud strife and vain glory, or seeking praise and glory with men rather then with the infinite God.

In which thou hast spoken falsely, the Ministers of Christ are free from these things, as sneaking covetousness, pride, strife, vain glory and the like, for them whom we reprove for these things are the coverous hireling Priests of the Nation (who it seems thou intends in thy words) who are not the Ministers of Christ, for thou hast confessed that thou art confident in England there was never more ment talk of God, but art afraid never fewers to walk with God, which is a great shame for the Priests and such as thou art, to make so much talk of God, and to bring forth no fruit to God, and how hast thou shamed the Priests and their hearers in this thy confession?

And what have the people of England given such vast sums of money and hire to the Priests for, if there were never fewers to walk with God then now? and then what good have the Priests done with all their preaching, if they have brought none to walk with God all this time?

And where thou accusest us as for having our tongues and pens actuated by the old Serpent, and sayest that he is our Teacher, and that he is in our mouths, and pens, in this hast thou lyed and thy own words contradict thee, for then how doth the good Angell actuate our tongues and pens, and make use of us as thou hast confessed, but thy folly in this as in the rest of thy durcy stuff is easy to see, as is thy saying that the good Angel shall leave us alive in everlasting torments which thou sayest shall be our wages for our work in gathering the seed of God. Wherein thou hast showed thy self an enemy to the seed of

God, and on his work of gathering them who are of that Seed.

And what confusion hast thou uttered in saying, *That after righteous believers are cleansed from all sins, guilt and punishment by Christ's blood, yet there remains sin in them, therefore in this life (thou sayest) They can do no perfect good?* Which is absolute contrary to the Scriptures, see Psal. 119. 1, 2, 3. Isa. 60. 21. Zeph. 3. 13. Mat. 5. 48. 1 Pet. 2. 22. and 1 John 3. to the 10. vers.

And where provest thou, *That though the soul of man be a spirit, yet it perceiveth not the Nature of Angels, as thou sayest?* For does not the Spirit search all things, yea the deep things of God? And does not the soul that is quickened by the Spirit of God therein perceive the Angels of God and their nature, when they can perceive the Nature of God?

And whereas thou sayest, *That Angels perceive not the spiritual and naked essence of God, but by the help of some created manifestation.*

Where provest thou that by Scripture? Do not the Angels see the face of God continually? Surely F. Duke in seeking to appear wise above what is written, by intruding into things he hath not seen, hath discovered his ignorance, folly and prophaneſſe.

And where thou F. D. sayest, *That we would bring mans will to be Gods own essence;* And sayest, *That J. Naylor in his Book, Love to the Lost, page 60. l. 16. saith, Mans free will is the Plant of God; the Will of God, the Mind of God, the Heart of God,*

In these hast thou shamefully belyed us and J. N. his words, for in that very place mentioned in J. N. his Book, he speaks of him that is born of the Spirit, the Plant of God, who hath the Will of God, the Mind of God, the Heart of God, and not that mans free will is the Plant of God; but J. N. plainly discovers how the will of him that is born of the flesh is in bondage.

In like manner hast thou shamefully belyed John Rouse, in saying, *That he said to thee, that God may do as much by any other man, as he did by Christ Jesus who lived and died at Jerusalem.* As also in many other things hast thou notoriously belyed us, as all unprejudiced persons who reads thy Book, will see and be ashamed of thee for so doing.

And whereas in thy rambling stuff which thou writes to John Liburn

Luther (who is the chief of these men) says, *I deny the Trinity.* To this I say, We do not deny the God, but deny any thing pertaining to it, but own the above that bear record in Heaven, the Father, the Word, and the Spirit, and these three are one; but whereas from *Deut. 6. 4.* thou sayest, *Our Elohim is one.* *Yehovah;* and afterwards tellest of a second *Elohim*, and a third *Elohim*. To this I say, is not *Elohim* God according to thy own confession? and is it proper to say there is a first God, and a second God, and a third God, and there were three Gods, (and one before another) as thy words implies? And where provest thou the word *Elohim*? Is it not *Elohim*? And that of *Deut. 6. 4.* which thou bringest, proves not thy confusion and non-sence, for there it saith, the Lord our God is one Lord.

And to prove the Scriptures to be the Word of God (which thou sayest is that which declares the Mind of God to man) thou instancest, *How God conveyed his mind to man; and what God said unto Adam, to Cain, to Noah, to Abraham.*

To this I say, The Scriptures of Truth are Writings, and a Declaration of these things that were surely believed amongst the Saints, *Luke 1. 1.* *Acts 1. 1.* but God conveyed his Mind by his Word, into these mentioned; before the Scriptures were written; So that which conveys the Mind of God to the mind of man, is the word of God in the heart, which was in the beginning before the Scriptures were written, *John 1. 1.* *Rom. 10. 8.* *Deut. 10. 14.* Now we own that in the Scriptures are the Words of God, which were spoken forth from the Word of God, which was in the Saints hearts; as also in another place thou sayest *The Scripture is these words of God,* which we own, but in this as in other things hast thou confounded thy self.

And where thou sayest, *The Scripture is the ground of your faith,* p. 73. and that *the Word of God in the Scriptures was the ground of Christs Faith,* p. 74.

I answer, Herein hast thou discovered thy ignorance of the true faith and the ground of it, as also thou hast set the Scriptures above Christ, in counting them the ground of his Faith, for he is the Author, the ground and foundation of the Saints Faith, and from that faith were the Scriptures given forth to be believed and fulfilled; to Christ and his Faith (which is the Faith of Gods Elect) was before the Scriptures were written, for

And say further, That Christ kept his mind close to the word of God in the Scriptures, that were written by Moses, to repel the Temptation and the Temptations.

I Answer. Here again thou hast set the Scriptures above Christ, as if he had received his power from the Scriptures to repel the temptation when as it was through faith and patience in the power of the Father which was in him, that he overcame the tempter, and in the authority of that power he spoke Scripture as they do who are in it, for cannot the Scriptures be made use of in the faith, but they must be the ground of faith? how comes any then truly to believe what is written in the Scripture?

And where thou sayest, we affirm there is no word of God but that light which is in man. In this thou hast accused us falsely, for it was from the word of God which is the light in the heart that the words of God in the Scriptures of truth were given forth.

And whereas in page 77. Thou sayest, that the Devils and all damned creatures, have being, life and motion in God.

I Answer. How is the Devils being, life and motion in God, when as the Devil abode not in the truth, but rebelled against God, and was a liar and murderer from the beginning? what is the Devils motion in God when he moves to lying, and murdering and the like? And the Devil is the power or Prince of darkness, but God is light and in him is no darkness at all. So how blindly and foolishly hast thou appeared in these things for the Devil.

And now whereas thou art telling of four things in which God doth manifest himself to us, thou sayest the first is the favour of the Creation, the second is the Scriptures, but thirdly thou sayest that which doth manifest most of all, and is therefore light is the spirit of God.

And surely thou sayest there is in all men a light within which enlighteneth every man which cometh into the world which is the spirit of God.

I Answer. By this account thou might as well say there are many more things then four by which God manifests himself, for what thou mentions as a third and a fourth thing, is but

one, as it is thou art, and thou art not God most of all is the spirit of God, and the fourth thing is the spirit of God, what an Ignoramus art thou in answer such ignorance as thou hast done? But whereas thou ownest That there is a light in all men which is the spirit of God, and that it doth bring the effect of the Law of God in the hearts of all men, from whence they do by nature the things contained in the Law, which stem the effect of the Law written in their hearts, and it was written in this end, that from this light within (according to the Scripture) they might come to Christ that he might give them life, or on the contrary, if they by outward sin extinguish this light within, this will leave them in their own consciences without excuse, thou sayest.

To which I say, If there be in all men a light, which is the Spirit of God, and which is to lead them to life in Christ, or leave them in their consciences without excuse, if they continue in sin according to thy words, then hast thou granted to the thing which we say of the Light of Christ in all men, and then why hast thou so much reviled and scorned us and the light which we preach, which is the way to Christ, and to eternal life in him? Which at length (after thy many, scold, blasphemies and revilings) thou art made to confesse so, though to thy own confusion and condemnation; and by this light in thee shalt thou be left without excuse in thy own conscience, and condemned for ever if thou continue in thy wickedness, scorn and blasphemy. I reject the rest of thy many lies and false doctrines, which are in thy puddle of dirt, in thy slanderous confused book, as not worth mentioning nor further wading in, and it were well if thou and such as thou art would own this Scripture in the feeling of the Light which gave it forth, where the Apostle saith, who is a wise man and endued with knowledge, let him shew out of a good conversation his works with meekness of Wisdom, but if ye have bitter envying and strife in your hearts, Glory not and lie not against the Truth, *Iam.* 3. 13, 14.

*From a Friend to the Truth of
God which is professed and
owned by his people
called Quakers.*

THE END.